# A SERMON

Preached in the

# Collegiate Church

OF

## PETER in WESTMINSTER,

On Wednesday *May* 29th. 1661.

Being the Anniversary of his *Majesties* most joyful Restitution to the Crown of *England*.

By PETER HEYLYN, D. D.
Chaplain in Ordinary to his Majesty, and one of the *Prebendaries* of that Church.

2 Sam. 19. 14.

*And he bowed the heart of all the men of* Judah, *even as the heart of one man; so that they sent this word unto the King*, Return thou and all thy servants.

Augustin. de Civit. Dei. lib. 1. cap. 7.

*Quisquis non videt, cæcus: quisquis videt nec laudat, ingratus: quisquis laudanti reluctatur, insanus est.*

LONDON:
Printed by E. C. for A. Seile over against St. Dunstans Church in Fleetstreet. M. DC. LXI.

# A SERMON

Preached in the

# Collegiate Church

OF

## St. PETER in WESTMINSTER

On Wednesday May 10th 1661.

Being the Anniversary of his Majesties most
Restitution to the Crown of England.

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By PETER HETLYN D.

Chaplain in Ordinary to his Majesty, and
the Prebendarius of that Church.

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[illegible]

[illegible] Reg. in the
thy servants.

August. de Civit. Dei. lib. 1. cap. 7.

[illegible]

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# To the READER.

THis Sermon goes not to the Press for want of Hearers, for seldom hath been seen a more numerous Auditory then was assembled in this Church at the Preaching of it. Nor doth it go into the world to seek for Readers; who should not be sollicited to the losse both of time and patience, if nothing more than Ordinary did present it to them, and perhaps not that. Some Guests are commonly best pleased when they are least courted, and think themselves most welcome when they are not looked for. And yet the Master of the feast in our Saviours Parable, when the invited Guests neglected or refused to come, sent forth his Servants into all the streets and lanes of the City, to bring in all that could be found, whether good or bad, till he had filled his Table, and made up his company. And 'twas a wedding dinner too, which our Saviour speaks of. A feast prepared for celebrating the most joyful Marriage betwixt Christ and his Church; or (as this was) betwixt a Mighty Prince, and a loving People. But so it is in all great Meetings of this nature, that many come not to the feast, though they are expected; and many come not time enough to enter when the Bridegroome doth; some cannot reach to that which is set before them, and others have received no invitation to attend the Nuptials. Who notwithstanding would not easily be contented with the fragments of it, though they should possibly amount to as many baskets full, as the first provision. And therefore that the honest desires of some, and even the curiosity of others, may not best unsatisfied, it is now served in cold but whole; with grace before it, and grace after it, least otherwise there might be some defect in the entertainment. Nothing remains, but that the Guests fall to, and much good may it do them.

Westminster, *June* 8. 1661.

## PSALM XXXI. vet. 21.

### Versio Septuaginr. Interpret.

Εὐλογητὸς Κύριος, ὅτι ἐθαυμάσωσέ με ἐν πόλει ὀχυρᾷ.

### Versio Vulgaris.

*Benedictus Dominus, quoniam mirificavit misericordiam suam mihi in Civitate munita.*

### Versio Sancti Hieron.

*Benedictus Dominus, quoniam mirabilem fecit misericordiam suam mihi, in Civitate munita.*

### Versio Tremelii.

*Benedictus sit Jehova; quia mirificam reddit benignitatem suam erga me, ut in Civitate munita collocans me.*

### The Old English Translation.

*Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong City.*

### The New English Translation.

*Blessed be the Lord: for he hath shewed me his marvellous kindness, in a strong City.*

# A SERMON

Preached at the

## Collegiate Church

OF

## S^t PETER in WESTMINSTER,

On Wedneſday *May* 29^th. 1661.

### PSALM XXXI. 21.

*Bleſſed be the Lord, for he hath ſhewed me his marvellous kindneſs, in a ſtrong City.*

1. *SERMO opportunus eſt optimus.* It is affirmed by *Solomon*, amongſt his Proverbs, (a) that *a word ſpoken in due ſeaſon*, is like to *apples of gold in pictures of ſilver*; that is to ſay, as pleaſing to the ear and underſtanding of judicious men, as Jewels made like *apples of gold* in nets *of ſilver*, are in the eyes of curious and magnificent perſons. And of this nature is the Text now read unto you, accommodated to the time, to the preſent Solemnity. A Text of Thankfulneſs, and a Time of Thankfulneſs: A Time of great deliverance, and a Text of great deliverance. And as the Text, ſuch alſo is the Pſalm out of which it is taken; A Pſalm of Conſolation, and a Text of Comfort; a Pſalm of Confidence, and a Text of Confidence. A Pſalm of Confidence, *In*

(a) Prov. 15. 23

*te Domine ſperavi*, *In thee, O Lord, do I put my truſt*, ſo it begins. A Pſalm of Conſolation, *Viriliter agite*, *Be of good courage, and you ſhall be ſtrengthned in the Lord*, with which words it ends. From the beginning to the end, it ſpeaks Gods infinite mercies unto his Anointed, and in him to us. As for the form, it is like many of the reſt, Plaints mixt with Prayers, things preſent mingled with things paſt; the ſad remembrance of his former troubles, indeared and ſweetned by the conſideration of ſome marvellous mercies which God had ſhewed unto him after all his troubles. But what this kindneſs was, how *great*, how *marvellous*; how *David bleſſed* the name of God for ſo great a mercy, and what we are to do upon the ſenſe and apprehenſion of the like felicity; we ſhall the better ſee, if you ſhall pleaſe to joyn with me in humble and hearty Prayer to Almighty God, *&c. Our Father which art in Heaven*, &c.

2. *Victori Pſalmus David.* The Title of this Pſalm (as St. *Hierom* reads it) makes it to be compoſed in memory of ſome great deliverance, which God, the giver of all victory had *marvellouſly* wrought for his ſervant *David*. But what particular deliverance it was, which is herein celebrated, hath been made a queſtion. *Lyra*, a natural *Jew* by birth, affirmes upon the credit and authority of *Rabbi Solomon*, that *David* framed this Pſalm, *exiſtens in perſecutione Saulis*; when he was under thoſe calamities which were forced upon him by the houſe of *Saul*; or rather, On the ſenſe and remembrance of them, as from the compoſition of the Pſalm may be eaſily gathered. *Theodoret*,

*Theoret*, an old *Greek* writer, thinks rather, that it was composed by the Royal Pen-man, *Cum ab Abſolome perſecutionem pateretur*, when he was outed of his Kingdom by the arts of *Abſalom*. Which difference, how great ſo ever it appears, may be ſoon agreed. For, even the Treaſon of *Achitophel*, and the Rebellion of *Abſolom*, were cheriſhed and fomented by ſome Grandees of the houſe of *Saul*, as we may be clearly evidenced by ſome paſſages of the Sacred Story, in which it is affirmed, that *Shimei who threw ſtones* at him, and reviled him for a man of bloud, when he was forced to quit *Hieruſalem* to the party of *Abſolom*; was *of the family* or kindred of the houſe of *Saul*; And *Sheba* who revived the War, and *blew the Trumpet* of Sedition, when all the people were returning to their old obedience, is plainly ſaid to be *a man* of the *Tribe* of *Benjamin*, (which was *Sauls* own *Tribe*) and generally believed to be of *Sauls* kindred alſo, who could not eaſily lay aſide their hopes of the Crown of *Iſrael*, till all *Sauls* ſons were hanged in *Gibeah* before the Lord, of which the Scripture ſpeaks in the ſecond of *Samuel*, chap. 22. So that we may declare in favour of the firſt opinion, that the great kindneſs, ſo much magnified by the Royal Pſalmiſt, relates to his deliverance from the houſe of *Saul*, when he was ſetled in *Jeruſalem*, and reigned in peace and glory over all the *Tribes*. In which eſtate he ſung this *Benedictus* to the Lord his God, that is to ſay, *Benedictus Dominus*, *Bleſſed be the Lord, for he hath ſhewed me his marvellous kindneſs in a ſtrong City.*

2 Sam. 20. 1.

2 Sam. 16. 5.

3. The Text it ſelf contains in it theſe two general Parts, God's Mercy, *David*'s Thankfulneſs; God's mercy unto *David* in that great deliverance, and *David*'s thankfulneſs unto God for ſo great a Mercy. In the firſt General, God's Mercy, we have theſe particulars; The Subject of it firſt, and that was *David*, *David the King*, the Lord's Anointed, one choſen by the Lord out of all his Family, to be the bleſſing of his Tribe, and the Prince of his People; *Mirificavit mihi*, *He hath ſhewed to me.* 2ly The condition & extent thereof, as being not only called a kindneſs, a great *kindneſs* too, in our old Tranſlation; but, *miſericordia mirabilis*, a marvellous *great kindneſs*; a *kindneſs* which had very much of a Miracle in it. 3ly The Author, or the Donor of it, *Miſericordia ſua*, His kindneſs, or the Lord's own *kindneſs*. And laſtly, On what Theatre, or Stage, this marvellous kindneſs of the Lord was acted, *in Civitate munita*, in a ſtrong City. Over all which, I mean to draw ſo thin a veil, that under it we may behold the face of our own affairs, but helped by ſome reflections from the *Glaſs* of Scripture, and ſome compariſons of the *Copy* with the old *Original*. In the next General, *David*'s Thankfulneſs, we ſhall obſerve the Retribution which he made to the Lord his God for ſuch multiplyed mercies, whether it were expreſſed in his words, or actions. And then the duties of the Day will come in of courſe, as the Concluſion followeth on the Premiſes in a well-formed Syllogiſm. I begin therefore with the firſt General, God's mercy unto *David* in that great deliverance, and therein firſt of all with the Subject of it, *David the King*, the Lord's Anointed, the Author of this Pſalm, and the argument of it.

4. *Ex-*

4. *Expertâ morbi moleſtiâ, evidentior ſit jucunditas Sanitatis,* as St. *Auſtin* hath it. None can ſo rightly eſtimate the benefit of a perfect health, as he who hath been long oppreſſed with a languiſhing ſickneſs. Contraries ſet together, do moſt perfectly illuſtrate and expreſs each other. If therefore we would know, how great God's kindneſs was to *David* in the time of his Glories, we muſt a little look upon him in his fall, in his loweſt fortunes, his wanderings in the vale of miſery, or rather, in the *Valley of the ſhadow of Death*, as his own words are. A miſery which fell upon him when he leaſt looked for it, when he conceived himſelf moſt happy, and on the ſteps of his Aſcendent to the *Throne of Iſrael*; Anointed privately by *Samuel* in his Father's Houſe, and by that art deſigned for the next *King* of the Houſe of *Jacob*: Of great eſteem amongſt the people, for taking up their quarrel againſt *Goliah*, when all men elſe fell off, and refuſed the combate; Amongſt the Prieſts, as men that had ſome ſecret notice of the deſignation, or otherwiſe, beheld him as a man repleniſhed with the Spirit of God; Amongſt the Courtiers as a *Prince* of the *Royal Family*, in being married unto *Michol* his Maſter's Daughter; Amongſt the Military men for his ſingular valour made known in many fortunate skirmiſhes againſt the *Philiſtims*, two hundred of whoſe fore-skins he brought back with him for a ſign of his Victory; And, finally, amongſt the *Damoſels* or Ladyes of *Iſrael*, for his perſonal gallantry, who *playing* on *their Muſical* Inſtruments, did uſe to anſwer one another, ſaying, That *Saul*

1 Sam. 16. 13.

1 Sam. 17. 24.

1 Sam. 28. 28.

1 Sam. 18. 27.

1 Sam. 18. *had slain his Thousands, and* David *his Ten Thousands.*

5. But, *Eminentis fortunæ comes est invidia*, said the Court-Historian. This general applause and those publique honours, made him a fit subject for as great an envy; and drew upon him the displeasure of that mighty Tyrant, who looked not only on him as his Rival in pursuit of glory, but a competitor with the Princes of the house of *Kish* for the Regal Diadem. And being once possessed with these *fears* and *jealousies*, he thinks of nothing but to bring him to a swift destruction; and to that end incenseth all his servants 1 Sam. 19. 1 Sam. 19. 1. to conspire against him, reproves his daughter for not betraying her husband to his rage and fury, and 1 Sam. 20. 33. darts a Javelin at his own son *Jonathan* for daring to affect the man whom his father hated. No safety being to be found for *David* in or neer the Court, he must betake himself to places more remote and private; and in his flight obtains both Arms and Victuals 1 Sam. 21. 6, 9. from *Abimelech*, being at that time the *High Priest* of the *Jewish* Nation. For which small courtesie *Abimelech* himself, and more then fourscore of the Priests, such as *did wear a linnen Ephod*, as the Text informs us, were miserably slaughtered by the hands of *Doeg* a malitious *Sycophant*; their City sacked, their Wives and 1 Sam 22. 18, & Children smitten with the edge of the Sword; *their Sheep, their Oxen, and their Asses*, together with the rest of their goods and substance, given over for a prey to their Barbarous Enemies. Poor *David* in the 1 Sam. 21. 10. mean time had retired to *Akish* the *King of Gath*, and consequently the old Enemy of his native Countrey, where

where he could promiſe to himſelf no great hopes of ſafety, conſidering thoſe many ſorrows and that foul diſhonour he had wrought unto them in the death of their Champion.

6. I ſhould both tire my ſelf and afflict your patience, if I ſhould lead him back again to the land of *Judah*, follow him there in all his wanderings, from thence wait upon him to the Court of *Moab*, where he was forced to leave his Parents, that he might ſave them from the fury of the preſent Army. 1 Sam. 22. 3. And he might rather chooſe to leave them in that Countrey then in any other, by reaſon of his Deſcent from *Ruth*, a *Moabitiſh* woman, as the Scripture tells us; and therefore like to find ſome favour amongſt thoſe of her kindred. But look upon him where we will, either in the cave of *Adullam*, the wilderneſs of *Ziph*, the Deſarts of *Mahum*, or the Rocks and Mountains of *Engeddi*, (*Inter Serpentes aproſque avidoſque Leones*), and we ſhall find him no where 1 Sam. 23. ſafe from the hand of his Enemies as long as he continued in the Realm of *Iſrael*. The *Keylites*, whom he 1 Sam. 23. 20. had redeemed from the power of the *Philiſtims*, reſolved to have betrayed him to the malice of *Saul*, had he not been fore-warned by God of their ill intentions. The men of *Ziph*, more ſavage then the wild Beaſts in all thoſe Deſarts, had entertained the like deſign, but were as happily prevented as the treacherous *Keylites*. *Nabal* the churl, whoſe flocks had been protected by him from all Thieves and Robbers refuſed to gratifie him with ſome part of that ſuperfluity which 1 Sam. 25. 11. was provided for his Sheerers. And though his Bre- 1 Sam. 22. 1.

thren

thren, and ſome few of his next Relations had repaired unto him; yet, generally, his friends and kindred look upon him as a man forlorn, whom they could neither privately ſupply without manifeſt danger, nor openly relieve without certain ruine.

1 Sam. 27. 2. 1 Sam. 22. 2.

7. And yet he was not ſo deſerted, but, that ſome companies reſorted to him from all parts of the Realm, either to mend their own condition, or to ſweeten his. Not altogether men of ſuch deſperate fortunes as *Nabal* the old churl reported, and perhaps believed. Some of them, queſtionleſs, might be perſons no leſs eminent both for place and quality, as for their good affections to him; though generally they were (as the Scripture telleth us) either in *debt* or *diſcontent*, or ſome great *diſtreſs*; that is to ſay, ſuch as were either *diſcontented* with the Tyranny of the preſent Government, or were *indebted* to ſome cruel and unmerciful creditors, from whom they could expect no favour, and as little Juſtice; or, in a word, were otherwiſe *diſtreſſed* upon ſome ſuſpition, that they were wedded to the Intereſt of the ſon of *Jeſſ*. The taking of theſe few *Volunteers for a guard to his perſon*, is publiquely declared to be the *Levying* 1 Sam. 29. 8. *of a War* againſt the King; and all the Forces of the Realm muſt be forthwith armed to ſuppreſs thoſe men, who were not able to withſtand the twelfth part 1 Sam. 27. 2. of a Tribe. This drives him once again to the Court of *Akiſh*, where he found better entertainment then he did before, becauſe he came accompanyed with a Train of couragious followers; from whom the Barbarous King aſſured himſelf of no mean aſſiſtance in

in his next Wars against his Neighbours, without excepting those of the house of *Israel*.

8. But now the Tide begins to turn, and a strong flood of mercies to flow in upon him. As there is no deep Valley, but neer some high Mountain; so, neer unto this Vale of Misery was a Hill of Mercy, and we shall see him climb the top of it without any great difficulty. *Akish* beholds him as a person so depressed and injured by the power of *Saul*, that no reconciliation could be made between them; and thereupon bestows upon him the strong Town of *Ziglag*, to serve for him and his adherents as a *City of Refuge*, to which his party might resort upon all occasions. And for his better welcome thither, the news of *Saul's* uncomfortable, but unpittied death, is swiftly posted to him on the wing of Fame; which opened the first passage to him for the Crown of *Israel*. For now there dayly came unto him many men of note and merit, whose names are on record in the Book of *Chronicles*, affirmed there *to be mighty men*, experienced in the use of Arms, Captains of Hundreds and of Thousands, and such as seemed to carry Victory in their very countenances. And they came thither in such numbers as they made up a *great Host like the Host of God*, (as the Scripture calls it) that is to say, a puissant and mighty Army, fit for the undertaking of the noblest actions. By whose incouragement, but chiefly at the instigation of the men of *Judah*, who had repaired to *Ziglag*, amongst the rest; he goes up to *Hebron*, the Principal City of that Tribe, having first taken Gods direction & commission

1 Sam. 27. 6.

1 Chr. 12. 1, &c.

1 Chr. 12. 22.

2 Sam. 2. 1, 4.

with him. There he is cheerfully received, and *anointed* King, King only over *Judah*, his own native *Tribe*, the reſt of *Iſrael* ſtill adhering to the houſe of *Saul*. For, *Abner* Captain of *Saul*'s Hoſt, and one as neer to him in bloud, as in place and power, had
1 Sam. 14. 50. gained ſo far upon the Military men, that they agreed
2 Sam. 2. 8, 9. to ſet the Crown upon the head of *Iſhboſheth*, the eldeſt of *Saul*'s Sons which ſurvived his Father: And this he did, not on deſign to divide the Kingdom, to break it into two, and ſet up Scepter againſt Scepter, as *Jeroboam* did on the death of *Solomon*; but, with a purpoſe to compel the men of *Judah* by force of Arms to caſt off *David*, to unite themſelves to the reſt of *Iſrael*, and all together to be ſubject to a Prince of the houſe of *Saul*. A Prince indeed of no great parts, affirmed to be a perſon of a dull and unactive ſpirit, more given to eaſe and pleaſures, then to deeds of Arms, *& magis extra vitia quam cum virtutibus*, in the words of *Tacitus*: but fit enough to bear the Title of a King, whileſt *Abner* and the Souldiers managed all affairs as to them ſeems beſt.

9. This brings new troubles upon *David*, though they held not long. A breach is made between the new King, and that great Commander; Who being impatient of rebuke, and netled with ſome words
2 Sam. 3. 8. which eſcaped his Maſter, reſolves upon delivering the whole Kingdom to the hands of *David*: to which end he maintains a Treaty with thim, and concludes the buſineſs. But, before all things could be ſetled, the *Titulary* King is murthered by the two ſons of
2 Sam. 4. 2. *Rimmon*, both of them Captains in his Army, both

Natives

Natives of the *Tribe of Benjamin* (his Fathers Tribe) and possibly both of them of some kindred and relation to him. This puts an end unto the war; the west of *Israel* seconding the Tribe of *Judah*, and altogether calling upon *David* to accept the Government. To which end they *annoynt* him the third time, and own him by that Sacred Ceremony for their Soveraign Prince. And such a Prince as must have somewhat in him of the Priest, and the Prophet also. For, *Rex est mixta persona cum Sacerdote*, as our Lawyers tels us, and capable on that account of the *Sacred Unction* (if some of our *Masters of the Ceremonies* have not been mistaken). But so it was, that those of *Benjamin* could not so easily forget their late pretentions to the Crown of *Israel*, which they had held successively under two great Princes, and therefore came not up to *Hebron* with the rest of the Tribes, to confer the Kingdom upon *David*, but to obtain it for themselves (as *Josephus* telleth us). A secret not to be concealed from *David* a discerning Prince, and one that was well studied in his own concernments. Who therefore to cut off their hopes, and prevent their practises, resolves to get into his hands the strong City of *Sion*. Which standing in a corner of the *Tribe* of *Benjamin*, might serve for a sufficient bridle to hold them in, if they should practise any thing against his quiet for the time to come. And being afterward inlarged at the charge of *David*, by taking in the City of *Salim*, and building all from *Millo* inward (as the Scripture telleth us) he caused it to be called *Hierusalem*, peopled it with such Families as he might confide in, and made it from thenceforth the chief seat of his *Royal*

*Antiq. Jud. lib. 7. cap. 2.*

*Residence.* Never till now was *David* setled in the *Kingdom*, and now he growes considerable in the eyes of all forain *Princes*, who *court* him, and send *presents* to him, and trie all means imaginable to obtain his favour.

10. And thus the *Scepter* promised to the Tribe of *Judah* is put into the hands of *David* the Son of *Jesse*, one of the chief Princes of that Tribe. And all this done at such a time, when they had all the reason in the world to fear the contrary. The Government having passed through many Tribes, from *Moses* of the race of *Levi*, to *Joshua* the Son of *Nun* of the seed of *Ephraim*, and so from one Tribe to another, until it came to *Saul* of the stock of *Benjamin*. And this may seem to have been done for these reasons chiefly: First, That the Tribe of *Judah* might not claim the Kingdom otherwise then by Gods donation, as possibly they might have done, if they had entred on the Government, upon the death of *Moses*, by any Military Vote, or Popular election, or in relation to that *Primogeniture*, which was vested in them by the last Will and Testament of their Father *Jacob*. And 2ly, It was so done, that the people being sensible of the inconveniences of the former Government, the miseries which they had indured in the times of *Anarchie*, and the extremities which they had been reduced to, in the Reign of *Saul*; might with a greater cheerfulness imbrace a Prince of the Royal Family, whom God had so miraculously preserved, and commended to them.

11. And

11. And it may ſeem to have been kept ſo long from *David*, for two Reaſons alſo: Firſt, that he being trained up in the School of experience, and hammered on the Anvile of affliction, might be the better qualified for mannaging all affairs of State, then if he had been educated in the pride and pleaſures of a Princes Court. And, Secondly, it was ſo diſpoſed of, that, being to be married to the Realm of *Iſrael*, he might more paſſionately long to injoy his Spouſe, then if ſhe had caſt her ſelf into his imbraces at the firſt making of the Contract. And this was done according to the cuſtome of the *Jewiſh* Nation, who uſe to place ſome fitting and convenient interval, betwixt the Eſpouſal and the Wedding, for which St. *Auſtin* gives this reaſon, *Ne vilem habeat maritus dataam, quam non ſuſpiravit ſponſus dilatam*; for feare (ſaith he) leſt otherwiſe the Bridegroom might deſpiſe her in the firſt fruition, for whom he had not longed with ſome vehement paſſion. But being longed for, and long looked for, they are met at laſt, to the full comfort of both parties, the pleaſure of Almighty God, and the joy of the Nation. *Auguſt. in Conſeſ. lib. 8. cap. 2.*

12. Such was Gods kindneſs unto *David*, expreſſed in his marvellous *preſervation*, when he was compaſſed round about with invincible dangers; his *exaltation* to the Throne, from keeping ſheep, *to be the Shepherd of his people*; and therefore not a *kindeneſs*, a *great kindeneſs*, only; but, *miſericordia mirabilis* (in St. *Hieroms* reading) a *marvellous great kindeneſs*, as my Text aſſures me. For, what particular is there in

all this kindeneſs which is not marvellous, *mirabile in oculis noſtris*; as marvellous in our eyes as it was in his? And not a *marvellous kindeneſs* only; but, *miſericordia mirificata*, a *kindneſs which wrought wonders*, as *Tremelius* reads it. What can it elſe be thought, but a ſingular miracle that God ſhould for ſo many years preſerve this poor fugitive Prince, both from the treachery of his friends, and the power of his enemies; that he ſhould finde more favour in the Land of *Moab*, then he durſt hope for in the place of his birth and breeding; that men from all parts of the Kingdom ſhould reſort unto him, when he had neither Town of War to ſecure their perſons, nor any ſtock of money and proviſions to maintain their Families; That *Akiſh* and the men of *Gath*, ſhould lay aſide their animoſities againſt him for the death of *Goliah*, and put into his hands a piece of ſuch ſtrength and conſequence, as might inable him to create unto them a far greater miſchief?

13. And was it not as great a miracle, if it were not greater, that *Saul* ſhould come to ſuch a miſerable and calamitous end, without ingaging *David* in a ruinous and deſtructive War, againſt thoſe men which were deſigned to be his Subjects? That God ſhould ſo incline the hearts of the men of *Judah*, as to accept him for their King, and thereby to involve themſelves in a tedious War; when all the reſt of the Tribes adhered ſtill to *Abner*, and the Sons of *Saul*: That God was pleaſed to make no uſe of any of *Davids* party for the deſtruction of *Sauls* houſe, but acted that great work by *Abner* and the Sons of *Rim-*

*mon*,

ſon, being the Kings near kinſmen and his chief Commanders: That all the Tribes of *Iſrael* ſhould unite together to ſet the Crown upon his head, whom they had formerly purſued from one place to another, till they had forced him to take Sanctuary in a forain Nation: That all this ſhould be done without noyſe or trouble; more then the noyſe of joyful ſhouts and acclamations, and the ſhort trouble of an eaſie, though a martial, progreſs: That there ſhould be ſo few men killed on either ſide, between the death of *Saul*, and the Crowning of *David*; and, that God ſhould put into his hands the ſtrong Fort of *Sion*, which neither *Saul*, nor any of the Judges, nor *Joſhua* himſelf, nor *Gideon*, nor *Jeptha*, *Duo fulmina belli*, the verieſt Thunder-bolts of War, had before attempted.

14. And yet the *kindeneſs* was the greater, and the more miraculous, conſidering that it was extended to ſpiritual mercies, and not confined to temporal preſervations, and external benefits. For notwithſtanding the horrid murther of *Abimelech*, the terrible maſſacre of ſo many Prieſts, and the unmerciful ſacking of the City of *Nob*; *Abiathar* the next High-prieſt, and many others doubtleſs, of that Sacred Order, joyned themſelves unto him. *Abiathar* was too great a perſon, and too well beloved, not to bring ſome attendants with him; and, who more like to bear him company then the *Prieſts* and *Levites*? Not ſo much out of care to preſerve themſelves, as to do ſervice unto him whom the Lord had choſen. By means whereof, not only he; but, all his followers, were inſtructed in the things of God: and thereby kept from

from being any way infected with those gross Idolatries, which were predominant in *Moab* and the Court of *Gath*. Than which there could be nothing more conducible to his future advancement, or which could more indear him to the *Jewish* Nation; when they came once to be assured, that neither flatteries could intice him, nor great threats affright him, nor hope of promised aid allure him, from standing fast to the Religion of his Fathers, to the Law of *Moses*.

1 Sam. 23 6. And more then so, *Abiathar* brought along with him the *sacred Ephod*, by which the High-priest used to consult with God, and to enquire his will and pleasure in all difficult cases. The want whereof, necessitated the unhappy Tyrant to have recourse for counsel to the Witch of *Endor*, as if he had been forced upon that desperate resolution in the antient Poet, (*Flectere si nequeo superos, Acheronta movebo*) that since he could not move the Gods, he would trie the Devil.

☞ 15. Nor was all this a *kindeness* only, or a *great kindeness*, as the old Translation, and *misericordia mirabilis*, a *marvellous great kindeness*, in the eyes of all men; but, it was *misericordia sua*, the Lords own kindeness, *& factum Domini*, the Lords own doing; to which, no humane prudence could pretend a title. This *David* understood, none better. And therefore attributes his safety and deliverance to the Lord alone,

*Muscul. in Psal.* 31. *Ipse sit licèt magna ubique cura & industria usus*, (as *Musculus* hath right-well observed), though he himself had used all possible industry and care for his own preservation. He had his *agents* and *intelligencers*

*ligtncers* in the Court of *Saul*, to give him notice of the ſecret purpoſes of his mortal enemy; He entertained *Abiathar* in a place both of truſt and nearneſs, that by his means he might maintain a correſpondence with the reſt of that Order. And when neceſſity compelled him to ingage in battail, he ſent out *Joab*, (a man of moſt undaunted courage) to incounter *Abner*, with whom he was competitor for the Palm of victory. More providence and care could no man uſe then *David* did; and yet, he calleth it, *miſtricordiam Domini*, only Gods mercy, and his *marvellous kindeneſs*, by which he was preſerved in the day of trouble.

16. And ſo indeed it was; meerly Gods mercy, and his marvellous great kindneſs, by which he was preſerved in the dayes of *Saul*, and raiſed to the Throne of *Iſrael* on the death of *Iſhboſheth*. For what could *David* have effected with all his diligence, had not God ſecretly forwarned him of thoſe dangers which were near at hand; or what advantage could *Abiathars* diſcoveries have procured unto him, had not God ſent the ſpirit of *infatuation* amongſt the Princes of *Sauls* houſe; ſupplanted their deſignes, and turned *their wiſdom into fooliſhneſs?* Or, what could *Joab* with all his valour have atchieved againſt ſo many enemies, had not God broken them in pieces, had not God throwen amongſt them ſuch a Ball of diſcord, ſuch a μάχην ἐμβαλὼν, as made them turn their Swords upon one another. In which diſſention the *Royal Nothing* is diſpatched on his bed of eaſe, and diſpoſſeſſed at once both of Crown and Life, before he had ſerved

out his Indentures in the Trade of Government; which also must be *factum Domini*, the Lord's doing only, as to the ordering, permitting, and disposing of it; though *Abner* and the sons of *Rimmon* had their own vile ends. For, who but God could turn his own Sword upon him, and so *infatuate* the Counsels of his chief Commanders, as to contrive the ruines of their neerest kinsman, by whose sole power they stood, and might have longer stood (in all apparent probability) in their former greatness.

Psal. 127. 1. 17. *Except the Lord doth keep the City* (saith the Royal Psalmist) *the watchman watcheth but in vain. Except the Lord doth build the house, their labour is but lost that build it.* What then? Shall then the Workman play, and the Watchman sleep? Not so, saith *Origen*, *Origen. in Rom. cap. 9.* *Impendant ipsi, quantum in se est, laboris et sollicitudinis, &c.* Let them continue their indevours in the name of God, and let the Watchman watch, and the Workman labour. Though God be all, and that our safety is from him, and from him alone; yet, he hath told us, that *the lazie person shall not eat*; and, *the careless person shall not prosper: It is the hand of the diligent which maketh rich; and he becometh poor that dealeth with a slack hand*, (saith the wiseman *Solomon*). God in the ordering and disposing of humane affairs, is like the Pilot in a Ship; It is the Pilot only which doth steer and guid the Vessel, and bringeth it safe into the Haven; yet, it is expected that every several Mariner do discharge his duty, and yield obedience to the whistle of the Boat-swain.

18. But

18. But on the other ſide, it is not therefore to be thought, that we may warrantably intitle either our induſtry, or ſtrength, or wiſdom to the rights of God. *The wiſdom of the wiſe* (ſaith *Paul*) *is it not fooliſhneſs with the Lord? What Man is there* (ſaith *David*) *that can ſave himſelf by his much ſtrength; Yea, or by taking thought* (ſaith the Son of *David*) *can add one cubit to his ſtature.* Man purpoſeth, but God diſpoſeth: And, when we have moſt ſpent our ſpirits, and conſumed our bodies in the well ordering of our fortunes; yet, it is all in vain, and fruitleſs, and of no effect *except the Lord, even our own God, doth give us his bleſſing.* Aſcribe we therefore to the Lord, the glory of his own exployts; and let us not preſume to ſay in any of our proſperous actions, that, This my own right hand hath done, or my wit effected. Though *David* did as much as care and wiſdom could perform for his own ſecurity; yet he refers it all to God, and reckons it His mercy only, and his marvellous kindeneſs whereby he was preſerved from danger, made Maſter of *Hieruſalem*, and ſetled, after all his troubles, in ſo ſtrong a City.

19. *In a ſtrong City.* That's the next. *In civitate munita,* In a fenced City, ſaith the Latin. Ἐν πόλει περιοχῆς, a City walled and ditched about, as the Greek Text reads it. *In civitate robuſta & firmata*, A City ſtrong in men, and as ſtrongly fortified, in St. *Hierom's* Gloſs. Only *Tremelius*, with ſome notable difference from all men elſe, doth tranſlate it thus: *Benedictus Dominus*, Bleſſed be the Lord for he hath ſhewed his

marvellous kindeneſs to me in as great a meaſure, *ut in civitate munita collocans me*, as if he had incloſed and kept me ſafe in a Town of War, as if I had been billited and ſtrongly garriſon'd in a Fort and City. Tis true indeed, Gods mercy is the ſureſt Hold, to which we may commit our ſafety; the ſtrongeſt *Caſtle of defence*, to which we may intruſt our perſons. A fortreſs againſt all our foes; an *Antidote* againſt all Plagues; a Remedy againſt all Diſeaſes. He that is ſo defended, needs no other Arms. *Non eget Mauri jaculis, nec arcu*; Nor ſhield, nor bow, nor poyſoned arrows. Gods mercy is all kinde of weapons to him, both for annoyance and defence. No armour is ſo ſure of proof, but it may be broken; nor Town ſo ſtrong, but may be taken; nor wals ſo high and cloſe, to keep out contagion. But if Gods mercy doth protect us, and his power defend us; if we be compaſſed round about with his deliverance, as with a wall; we will not be affraid through war, and poverty, and ſickneſs, do conſpire againſt us. For we are ſure that then we are in ſuch a City, which neither enemy can force, nor want of trade impoveriſh, nor diſeaſe infect. *Deus meus & omnia.* Let God be mine, and I am ſtrong enough againſt all the world, againſt all violence, againſt all practices, againſt all misfortunes. I could inlarge my ſelf on this general *Topick* as to the moral of my Text, but that I am to keep my ſelf to the *literal ſenſe*, to the *ſtrong City* herein meant by the *Royal Pſalmiſt.*

Horat.

20. And if I keep my ſelf to the *literal ſenſe*, we muſt inquire what City is here meant by *David.* And we

we ſhall finde upon a very ſhort inquiry, that it was either *Ziglag*, *Hebron*, or *Hieruſalem*, and the laſt moſt likely. St. *Auſtin*, and St. *Hierome*, ſo reſolve for certain, with whom the Moderns do agree, as to that particular; all telling us, That God declared his *marvellous* mercies unto *David*, by ſetling his affairs, *in Civitate Jeruſalem*, in the *ſtrong City* of *Hieruſalem*, in the Fort of *Sion*. For there he found an end of his former ſorrows, thither he brought the *Ark*, to that place he removed the *Tabernacle*, and there did he fix his *Royal Palace*, with the *Courts of Juſtice*, and thereby drew unto it, by degrees, all the wealth of the *Kingdom*; and there he reigned in greater glory and renown, then any of the Kings and Princes which were round about him.

21. Now Cities are accounted ſtrong in two reſpects: firſt, in the ſtrength of ſituation, or of art; and next in the multitudes and natural courage of the people: and in both theſe *Jeruſalem*, as it flouriſhed in the time of *David*, might worthily be called a *ſtrong City*, (as indeed it was) *Civitas munitiſsima*, as my Author hath it. For firſt, it was well ſituated and ſtrongly fortified, three Towns in one of them ſeated on ſteep Hills, and all of them invironed with high Walls, ſtrong Bullwarks, and unpaſſable Ditches: But none to be compared with the City of *Sion*, which made the *Jebuſites* preſume ſo far upon the ſtrength of the place, that, in contempt of *Davids* Forces, they mann'd their walls with none but their *blind* and *lame*, as *Joſephus* tells us; and then ſent word, (whether with greater pride or folly, it is hard to ſay) that except *Antiq. Jud. lib. 7. chap 3.*

he took away the blind and the lame, he could not come thither. Which was to tell him in effect, that those poor wretches were sufficient to make good the Fort against all his Army, and therefore must be first removed, before he could expect to be Master of it. "Such confidence, saith he, they had in their Walls and "Trenches, that they conceived them able, without "further help to keep out the Enemy.

22. But Walls, we see by this example, are but simple strengths, if there be any want of people, or in the people any want of *courage* to make good the place. The honour of a King consists not in the strength of Towns, and frequency of Garrisons; but in the multitude, and courage, and good affection of his Subjects. Kings are then safest, when they trust rather to their *Castles of bones*, then *their Castles of stones*; according to the *Aphorism* of Sir *Henry Savage*, an old *English* Souldier. *Lycurgus* also seemed to be of the same opinion, when he prohibited the *Spartans* to immure their City, or to use any of the Arts of Fortification. And in this sense *Jerusalem* was strong; because it was as populous, and no less capacious, then either *Nineveh*, or *Babylon*, or *Eckbatana*, or any other Cities in the Eastern Countries. So populous, that at the siege thereof by *Titus*, there perished by the Sword and Famine of all sorts and sexes, 1100000. and above, as *Josephus* telleth us. And so prodigiously capacious, that once the High-Priest (at the request of *Cestius* a *Roman* President) numbering the people which came thither to observe the Passover, found them to be *two millions and se-*

*Joseph. de bello. Jud. lib. 7. c. 17.*

*Id. ibid.*

*ven*

*ven hundred thousand* men (besides women and children) all sound and purified, and fitted by the Law for that Sacred Ceremony. A number numberless, and not indeed to be believed, were not *Josephus* generally reckoned for a true Historian, φιλαληθὴς καὶ ἀξιόπιστος, as the good Father, *Justin Martyr*, hath assured us of him. And though these numberings of the people in that mighty City happened long after *David*'s time; yet the City after *David*'s time received small inlargements. Ten of the Tribes revolting on the death of *Solomon*, and never afterwards returning to the Kings of *Judah*.

23. As for the courage of the People, and Inhabitants of it, in the time of *David*; we may conceive it equal at the least, if it were not greater, then that of their posterity in the times succeeding. Which was so eminent, that he which reads the Story of their final ruine, when besieged by *Titus*, will find the *Romans* so put to it, that they never purchased any *City* at a dearer rate. And hereupon may say in the word of *Justin*, *Et tanta animorum virtus fuit*, *&c.* That though they had just cause at all times to despair of safety; yet, for the most part, they presumed, and came off with safety, till God was pleased to give them over for a prey to the Sword of their Enemies.

24. And yet there might be somewhat in it, which more assured *David* of his peace and happiness, than either the Courage of the people, or the Strength of the place; which was their good Affection and fidelity

lity to him. And this appears plainly by their carriage towards him, when he was forced to give way to the Treason of *Absolom*. For, when he left them to the power of the Enemy, the people followed him in great *numbers*, to express their loyalty; and followed him in tears, to express their affection. So, as it cannot be affirmed, that either they betrayed, or forsook their King: but, that the King rather in a Royal pity did withdraw from them; lest otherwise he might have brought some evil on the City, as the Text informs us. Lay all that hath been said, together, of the strength of this City, and we shall find, that *David* had good reason to extol Gods Name for giving him possession of a place so strong, so populous, and so repleniſhed with a loyal and courageous people.

25. And thus I have run over all the parts of my Text, as they declare God's *marvellous* kindness unto *David*; so, that it can be no hard matter to remove the *vail*, and to behold the face of our own affairs, the mercies of this day, and the glories of it. A day in which we solemnize the memory of as great a kindness; a kindness as remarkable in respect of the Person, as marvellous in its own condition, no less peculiar to the Lord as the Author of it, and in a place as notable, our Principal City, our strongest City of defence. To which, by Gods assistance, and your Christian Patience, I shall now proceed, and then descend unto the duties of the dayes, where we shall meet with *David*'s thankfulness, and our own to boot.

26. *Et, De quo loquitur Propheta, vel populus fidelis?* And in this place may be asked in the *Eunuch*'s words, *of whom here ſpeaks the Prophet, either of himſelf, or of ſome other?* Not of himſelf alone ſaith *Caſſianus*, an old Chriſtian Writer, but in behalf of all Gods children, of his faithful ſervants. The Book of *Pſalms* is ſo compoſed ſaith *Athanaſius*, that every man may read his own Story in them, and find therein his own particular concernments; and that as punctually, as if the purpoſe of the Pſalm had been addreſſed and fitted only unto his occaſions. Let it be ſo, and then, Who may not find the quality of our late afflictions, and our deliverance together in this preſent Pſalm, and read the ſtate of our affairs in the Story of *David*; and then draw down an eaſie and familiar parallel betwixt the Perſons, and the mercies, and the places too? A parallel, right worthy of the pen of *Plutarch*, if any ſuch were found amongſt us; but, ſuch as ſeems to have been done in part already, by laying before you *David*'s troubles and his great deliverance. And therefore paſſing by thoſe things which apply themſelves, and thoſe in which the Story of both Princes ſeems to make but one; we will obſerve the method which is uſed by *Plutarch*, in laying down the points in which they differ, or, thoſe wherein one party ſeems to have preheminence above the other.

*Athanaſ. in Epiſt. ad Mar. in Tom. 3.*

27. Firſt then, It may be truly ſaid of our *Engliſh David*, as *Commodus*, not without vain-glory, did affirm of himſelf, *Quem Primum Sol & Principem &*

*hominem vidit*, that he was born a Prince, and that the Sun did never otherwiſe behold him then as Heir to a Kingdom. Which cannot be affirmed of *David*, nor of *David*'s Anceſtors; though all of them might live in expectation of obtaining that Scepter, which had been promiſed to that *Tribe*, in the perſon of *Judah*. And as his Birth was higher, ſo his Fall was lower, and his afflictions ſo much greater; and the more inſupportable, becauſe he was more tenderly bred, and leſs able to bear them. Nay, they were greater in themſelves then the heavyeſt ſorrows that ever fell upon *David* in the time of his troubles; who kept himſelf moſt commonly unto thoſe retreats which his own Countrey did afford him, and when he was compelled to retire to *Moab*, or to ſojourn in the Realm of *Gath*, neither *Saul*'s malice, nor his power did purſue him there. But ſo it was not in the caſe of our *Royal Exile*; Driven out of all the Forts and Cities of his own Dominions, by the *power* of his Enemies; and, by their *practiſes*, not ſuffered to remain in *France*; nor to be entertained in *Holland*; compelled to ſhift from one Imperial City to another; from the *Higher*, *to the Lower Germany*; but, purſued in all, ſeldom nor never free from their trains and treacheries, who would not think themſelves ſecure but in his deſtruction. *Sic aquilam fugiunt trepidæ Columbæ*; Never was Patridge flown at with a ſwifter wing by a well-train'd Falcon, nor game more hotly followed, by the fierceſt Hounds; than this poor Prince was chaſed by thoſe *mighty Hunters*, thoſe *Nimrods*, thoſe *Robuſti Venatores*, as the Scripture calls them: who had the building of that *Babel*

which

which they raiſed amongſt us. They had their cunning *Lime-hounds* to draw *Dry-foot* after him, and plyed the chaſe with all the *Kennil* at his Heels, when the Hunt was up: not with a purpoſe to *call off* when they had breathed their Horſes or tryed their Dogs; but with a *mercileſs retreat* to *hunt him* down, and then to waſh their cruel and accurſed hands in his precious bloud, as is accuſtomed in the fall of a Buck or Stagg.

28. And as the dangers which accompanyed our Engliſh *David*, were more tranſcendent in reſpect of his Sacred Perſon; ſo, were they far more grievous to him in reſpect of his party: whoſe *tears* he put into his *bottles*, whoſe *ſtripes* he bare on his own *body*, and whoſe calamities did more afflict his *righteous Soul*, then his own misfortunes. And, if we look upon his Party with an equal eye, we ſhall ſoon find them to have ſuffered more and far heavier preſſures in his cauſe and quarrel, then all the *Hebrew Nations* did for the ſake of *David*. We read indeed of 85. Prieſts ſlaughtered by the cruelty and command of *Saul*; But we may read of more than twenty times that number of our *Regular Clergy*; all the Biſhops, Deans, and Dignitaries, and almoſt all the *Heads of Houſes* impriſoned, plundered, ſequeſtred, ejected; their wives and children miſerably turn'd out of doors, ſome of them left for dead in the open ſtreets. And why all this? but for adhering to his Majeſty, and his Fathers houſe, and to the Laws, and the Religion here eſtabliſhed, and for no crime elſe. But then again, we do not read of any man of quality in the Tribes of *Iſrael*,

condemned and executed, or otherwise deprived of Lands and Liberties, for his well wishing unto *David*. Amongst us, nothing was more common than the imprisoning of our choisest and most able Gentry, selling the Goods, confiscating the Lands, and calling those in question for their very lives, whose known fidelity was imputed to them for their only crime. For, now we had attained to that height of wretchedness, that Loyalty must pass for Treason, and Treason must be *Unicum eorum crimen qui vacabant crimine*, as in the worst and most deplorable condition of the *Roman* Empire. And thereupon it was concluded in the School of *Tyrannus*, that they who were so prodigal of their Money, Arms and Victuals to another man, especially, to one marked out for ruine by their mighty Masters, should have no bread to feed their Families, or money to maintain themselves; or other Arms, but Prayers, and Tears, to save them from the violence of unjust Oppression, even from Death it self.

29. Besides, it might be some alleviation unto *David*'s followers, to suffer by the hands of a lawful King, a King set over them by God, by the Lord himself; whose Power they were not to resist, whose Person was too Sacred, and his Authority too transcendent to be called in question. But it must be a torment unexpressible to a generous spirit, to be trode underfoot by an *Adoni-bezek*; to have their lives and Vineyards taken from them, at the will of an *Ahab*; to see the *Bramble* Reign as King over all the Trees

our,

our talleſt Oakes felled down by a ſhrub of yeſterday; and all the *goodly Cedars* of the Church, grubbed up, to make room for a ſtinking *Elder*.

30. In the next place, as the calamities which fell upon *our Engliſh David*, and his faithful followers, were more in number and more grievous, then all thoſe which had been ſuffered by the other; ſo was the kindneſs of the Lord more marvellous in his preſervation, the hand of God more viſible in his Reſtitution. And firſt, the kindneſs was more marvellous in his *Preſervation*, becauſe we do not find that *David* ever hazarded his own perſon in the day of Battail, but managed all his Wars with *Abner*, *Abſolom*, and *Sheba*, by the hand of *Joab*. Which gave him means and opportunity to provide for himſelf, though all his Forces had been routed, and their General taken. But our great Maſter put himſelf into the head of his Army, ventured his life for the Redemption of his people, charged and recharged through the thickeſt of his enemies, the firſt that came into the field, and the laſt that left it; and thereby gained the honour, though he loſt the victory of the day. By what miraculous means he was preſerved from death in that fatal Overthrow, and with what Loyal ſecrecy conveyed from one place to another, is not ſo clearly and diſtinctly known as the cauſe deſerves; & therefore to be wiſhed that it may publickly be declared by his Sacred Majeſty; that God might have the glory of his own great Mercies, and all good men the honour of their brave fidelity. In the mean time, we may with piety believe, that he was either carryed off by God on the

wings of Angels, ſo that none could reach him; or elſe inveloped round about with a cloud of darkneſs, ſo that none could ſee him, *Cernere ne quis eum, ne quis contingere poſſit*, as *Virgil* telleth us of *Æneas* in the laſt condition.

*Virgil. Æneid.*

31. And then again, the hand of God was far more viſible in his *Reſtitution*. For, was it not a *marvellous kindneſs*, that God was pleaſed to preſerve a ſtrong party for him, which had not been infected with the *errors* and *corruptions*, which then reigned amongſt us; that in a time of ſuch a general defection from the rules of the Church, ſo many thouſands ſhould be found of all ſorts and ſexes, which *had not bowed the knee to Baal*, nor to the *golden Calves* of *Dan* and *Bethel*, nor the more *guilded Calves* that grazed and bleated upon theſe mountains of the Lord. And that far more ſhould keep their hearts intire and loyal in thoſe times of danger, when they could find no means to ſignifie it by their tongues and hands. And this not only was a *kindneſs*, and a *marvellous kindneſs*; but, *miſericordia ſua*, the Lords *kindneſs* alſo, moſt properly to be called the work of God, who did both bow their Hearts, and advance their Hands, and uſe them both, for the facilitating of the Kings *Reduction*.

1 King. 18.44.

32. In which conjuncture of affairs, a little cloud ariſeth from the Northern Sea, after the heavens had been ſhut up for ſome years together. Which though it were no bigger then a mans hand in the firſt appearance, yet brought along with it ſuch *abundance of rain*,

*rain*, as did not only comfort and refreſh the afflicted Land, but forced our politick *Ahabs*, and their followers too, to take their Chariots and make haſte away to ſome other place, before the ſtorm ſhould overtake them. And certainly this muſt needs be *miſeritordia ſua*, as well Gods mercy in it ſelf, as to be reckoned for a *mavellous mercy* in the eyes of men. For neither the Party was ſo weak, nor the Cauſe ſo deſperate, as to be broken by the coming of ſo ſmall a power, as rather ſeemed to be a Guard to their *Generals* perſon, then of ſufficient force to oppoſe that Army, before which *two great Kings were not able to ſtand*. And then it is to be obſerved, that ſuch as draw their Swords upon God's Anointed, uſe commonly to throw away the ſcabbards alſo; and find no way of doing better, but by doing worſe. *Nil medium inter ſumma & præcipitia.* No middle way for them to walke in, but either to bear up like Princes, or to die like Traytors. But it was otherwiſe in the caſe which we have before us. God ſo prevailing on the hearts of the men of war, that they became no leſs ready to receive their King, then his own party to invite him; And they which firſt ingaged in the War againſt him, expulſed him hence, and voted him uncapable of the Regal Dignity, are now as zealous as the beſt to advance him to it. Nay, they contended eagerly with the reſt of the Subjects (as once the men of *Iſrael* did with the men of *Judah*) which of the two ſhould ſhew moſt zeal for his Reſtitution; and did not only ſend word to him that he ſhould *return, both he and his ſervants* with him; but, ſome of them paſſed over the Flood, that they might bring him back

*Tacit. Hiſt. lib. 2.*

back unto his Countrey with the greater glory. *Et certant ipſi ſecum, utrùm contumelioſius eum expulerim, an honorabilius revocaverint*; as in the caſe of *Alcibiades* is obſerved by *Juſtin.*

33. But poſſibly our *Gideon* with ſuch a handful of men, might not have been of power ſufficient to effect the enterpriſe, if our great City had not openly appeared in favour of it, and thereby given encouragement to the reſt of the Subjects, whoſe hearts ſtood firm unto the King. A treble City of three Towns together, but all of them united in one common name, as *Jeruſalem* was; and no leſs ſtrong then that, in regard of the multitude; but ſtronger, in reſpect of the power and riches of the people of it. For here it was, in this *ſtrong City*, the principal City of our Nation, the *abſtract* or *Epitomie* of all *Britain* (*In Britanniarum compendio*) as my Author cals it, that the deſign was moſt advanced, though not there contrived. And here it was in this *ſtrong City* that this great miracle of mercy did receive accompliſhment, by opening both their Gates, and Hearts, and Hands, to receive their Soveraign. Let them continue in that obedience to our Lord the King, & they ſhal wipe away the memory of their former Errors. Nay, our Poſterity ſhall behold them with a cheerful gratitude, as the reſtorers and preſervers of our common happineſs, by giving good example to the reſt of the Kingdom. For certainly the practice of great Cities, is exemplary, not only in their Morals; but, their Politicks too. According to the motion of the *Primum mobile*, the lower Stars and Planets move in their

their ſeveral *Spheres*, and think it no diſgrace to be ſometimes *retrograde*, or in their *motus trepidationis*; when the firſt Orbe begins to be *irregular*, or ſeems to be left deſtitute of thoſe *Intelligences* which are ſaid to move it.

34. And therefore it concerns great Towns and populous Cities, upon whoſe actions all mens eyes are fixed and buſied, to be a pattern of good works, of Loyalty, and of due obedience to the reſt of the people. Faction, and Oppoſition to Authority, are two dangerous plagues, more fatal and deſtructive to the greateſt Empire, than the Sword, Peſtilence, or Famine. Which if they get into a City or a Town of note, *Non ibi conſiſtunt ubi cæperunt*, infect not there alone where they firſt brake out; but, as the nature of the Plague is obſerved to be, from thence it ſprings into the Villages adjoyning, and in the end to all the quarters of the Kingdom. It cannot be denied, but that we found it to be ſo in the firſt revolt; but then it muſt be granted alſo, that the Tide never turned in the leſſer Rivers, until the *Thames* had made a ſtand under *London-Bridge*. The noiſe of which great miracle (as it was no other) made all the waters clap their hands, and the floods rejoyce, and even the *Ocean* to be proud of ſo rich a burthen, as was committed to its truſt by the heavenly Pilot. *Vellei. Paterc. Hiſt. l. 2.*

35. For now the King prepares for his return to the Royal City, not with an Army to beſiege it, to ſmite it with the edge of the ſword, and to root out the *Jebuſites*, which were planted in it, as *David* did when he firſt brought *Hieruſalem* under his command. Not ſo; but, as a Prince of peace, as the Son of *David*, to

bring the glad tidings of ſalvation to all his Subjects, to put an end to all the miſeries of his People, and to reſtore them to that peace and happineſs, which they had forfeited by pride and wantonneſs, by diſobedience to his Perſon, and diſtruſt to his Promiſes; and, in a word, by doing more then is to be repeated, ſince it hath been pardoned. And to this *City* came the *Tribes* to receive their *King*; whether, in greater numbers, or with greedier eyes, or with more joyful hearts, it is hard to ſay. Of which, I ſhall ſpeak little now, becauſe more anon. This was the bleſſing of the day, and this conducts me next to the duties of it, which we ſhall take from *David*'s Doctrine and example, *Benedictus Dominus*, *Bleſſed be the Lord.*

36. *Et quomodo dicit, Benedictus Dominus? Num illi opus eſt benedictione noſtra?* What means the Prophet (ſaith St. *Hierom*) by this form of ſpeech? Hath the Lord need of us that we ſhould bleſs him? No, but we ſay, with *Vatablus*, that it is an *Hebraiſm*, a garb of ſpeech peculiar to the *Hebrew* Language; the meaning this, *Dignus eſt omni laude Dominus*, The Lord is worthy to be praiſed, His mighty Acts to be preſerved in perpetual memory. What *David*'s practice was, we need make no queſtion; or, if we did, we have ſufficient evidence for it in the Book of Pſalms. Moſt of which were compoſed to no other purpoſe, but to extol Gods name, and ſet forth his prayſes for all the bleſſings which he had beſtowed upon him in his ſoul and body. Among which laſt, there was none more *great*, more *marvellous*, more fit to be aſcribed to the Lord alone, then the preſerving of his Perſon, the raiſing of him to his Throne, and the eſtabliſhing of that

Throne

Throne in ſo *ſtrong a City*. And therefore, *Benedictus Dominus*, *Let thanks be given unto the Lord*, ſaith our old Tranſlation.

37. But more particularly we may behold the thankfulneſs of *David*, in his Works and Actions. We may behold it in his Works, if we conſult that notable paſſage of *Joſephus*, where it is ſaid, that *David* being delivered from his Wars and troubles ὡδὰς εἰς τὸν θεὸν ᾄσματα συνέταξεν, indited Anthems, Pſams, and Hymnes in the praiſe of God; calling to minde thoſe manifold and great occaſions which might induce him to a pious and religious gratitude; and more then ſo, he procured many Inſtrumens to be made for God's publick ſervice, Organs, and Pſalteries, and Harps, and taught the *Levites* how to praiſe Gods name upon them (ſaith the ſame *Joſephus*) not only on the *Sabbath*, but the other *Feſtivals*. For doing which, he had no precept from above, or any warrant that we read of, but his own authority, and that he thought it fit and decent. *Antiq. Judaic. lib. 7. chap. 10.*

38. *David*, no queſtion, knew as perfectly Gods nature and the true nature of his ſervice, as any other man whatſoever he was: Yet thought he not that either of them was prophaned or made leſſe edifying by the occaſion of ſweet Muſick & melodious Harmony. Which made him call ſo often upon all his people, not only to ſet forth Gods praiſes in their Songs and Hymns, but to extol and celebrate his Name, with *Trumpets* and *loud ſounding Cymbals*, with *Pſalteries* and *Harps*, *Stringed inſtruments*, and *Organs* alſo; and that not in their houſes only, but in the bleſſed *Sanctuary*, as appears plainly in the laſt of the Book of *Pſal.* And he appointed alſo that the ſingers, and ſuch as played upon the

Musical instruments, in the performance of this service, should be cloathed in white, or rather with a linnen vesture over the rest of their garments, as it is said expressly in the 1 *Chro.* ch. 15. From whence (or from the *linnen ephod* which was worn by the Priests) we have derived the *Surplisse* now in use amongst us, and not from any garment used by the *Priests* of *Isis*, as some of the preciser sort have most idely fancyed.

39. But *David* was as excellent in paying his thankfulnesse to God in the acts of piety, as praising him with songs and hymns, and musical Instruments. The *Ark of God* which had been taken by the *Philistins* in the time of *Eli*, and kept at *Keriath-jearim* all the Raign of *Saul*; is now brought back and setled in *Hierusalem* by the care of *David*, who gave not only order for the doing of it, but saw it done and was himself a principal actor in that sacred Ceremony. He thought it no way mis-becomming any earthly Majesty, to look to all such matters as concerned Religion and appertained unto the service of the most high God; Nor is there any thing which makes a King more esteemable in the eies of his subjects, then to be active and industrious in the restoring of Gods worship to it's antient purity. *Ille diis proximus habetur, per quem deorum majestas vindicatur*, are the words of an Heathen, yet such as may become the most sober Christian.

40. Follow him yet a little further, and we shall see him putting the whole service of God into a better frame and order, then it had been formerly. To which end he appointed to the priests their several tunes, that every man might know the course of his ministration; and so distributed and disposed them under several

ral *heads*, that all things might be acted by them without confuſion. Which *Heads* or *Rulers*, or *chief Captains*, as the goſpel calls them, being in number twenty four, beſides the *High-prieſt*, and his *Sagan* or the ſecond *High-prieſt*, twenty ſix in all, make up the juſt tale of our *Engliſh* Biſhops. And in regard the *Tribe of Levi* had remained ſo faithful to him, and done and ſuffered ſo much for him, in the time of his troubles, he is reſolved to make a retribution worthy of a Royal ſpirit. Some of them therefore he ſets over *the treaſuries of the houſe* of God, that is to ſay, ſuch treaſures as were dedicated and laied up in the *Holy Temple*, or otherwiſe offered and deſigned for Religious uſes. Others he made *Officers* and *Judges* in the Tribes of *Iſrael*, and that not only in all *buſineſſes of the Lord*, in all ſacred matters, but in the buſineſſe *of the King*, even in civill concernments, as is expreſſed moſt plainly in the firſt of Chro. ch. 26. So far was *David* from conceiving, that *ſacred Orders* were a *ſuper-ſedeas* to all civill prudence, and that he might not lawfully make uſe of the abilities of any of his Subjects, of what ſort ſoever, as *Counſellours*, *Judges*, *Officers*, or what elſe he pleaſed.

41. Thus *David* did, and thus our *David* hath done alſo. He made it his firſt act to cloſe the breaches in this Church, both in Doctrine and Diſcipline, and to reſtore the ancient government of Biſhops, according to Gods words and the primitive practice. He takes care that *Divine ſervice* be officiated with as much ſolemnity, as in the beſt and happieſt times of his predeceſſors, adorns his Chappel in a coſtly and magnificent manner, gatherath together the beſt

voices in his whole dominions, and intermingleth them with Muſical Inſtruments, which ſeem to carry a reſemblance to that heavenly Harmony which ſome aſcribe unto the *Spheres*. A form of ſervice highly magnyfied by the primitive *Chriſtian*, and ſuch as gained exceedingly upon mens affections. St. *Auſtin*, when an *Heathen* or at beſt a *Manichee*, found two temptations to invite him to the Chriſtian Churches; that is to ſay, to hear the *eloquence* of St. *Ambroſe* when he was in the Pulpit, and the *Harmonious Melody* which was made in the *Quire*. And it is hard to ſay, which of the two prevailed moſt towards his Converſion. The muſick of the Church ſo mollified his ſtony heart that it drew tears from his eys (*ni flevi ad cantus Eccleſiæ tuæ*) and thereby made him apter for all ſuch impreſſions of the *Holy Spirit*, as afterwards advanced him highly in the favour both of God and Men. Retained on this account, (as he after tells us) in all the Churches of thoſe times, both *Greek* and *Latin*, *ut per oblectamenta aurium, infirmior aſſurgat animus in pietatis affectum*; becauſe it did compoſe mens thoughts, and calm their paſſions, and fit them to the ſerious and the grave performance of religious Offices: Which makes it ſeem the greater wonder, that any man, preferred and dignified in the Church of *England*, ſhould in a Sermon preached, and printed, and expoſed to ſale; compare the *heavenly muſick* in Cathedral Churches to that confuſed medley of the *Flute*, the *Sackbut*, and the *Harp*, the *Pſaltery*, the *Cornet*, and the *Dulcimer*, which played before the *Golden Image*, advanced by *Nebuchadnezzar* in the fields of *Babylon*. But he hath long ſince *ſmarted* for his folly, and ſo let him go.

*Aug Conf. lib. 10. ch. 23.*

*Id. ibid.*

Dan. 3. 5.

42. Our *Engliſh David* ſtays not here, but looks upon the ſervices and the ſufferings of the *Regular* Clergy; ſome of which he reſtoreth to their former fortunes, and raiſes others unto greater then they had before. All the *Epiſcopal Sees*, but one, are filled with Learned and Religious Prelates, of whom the tongue of envy, hatred, malice and uncharitableneſs can ſpeak no reproach. And as the Sees are filled with *Learned* and *Religious* Prelates; ſo is it to be hoped that by the *Piety of theſe times*, thoſe Prelates ſhall be re-eſtabliſhed in thoſe Powers and Priviledges, which *the Iniquity of the laſt Times* hath taken from them. Without which they muſt paſs for *Cyphers* in the Church-Arithmetick, diſabled from proceeding in the work of God; of leſs eſteem amongſt their friends, and a ſcorn to their adverſaries. The *State* was never better ſerved, then when the *Meſſengers* of Peace were the *Miniſters* of it: when Kings asked Counſel of the Prieſts, and that the Prieſts were Counſellors, Officers, and Judges in their ſeveral times. Which *David* muſt needs know as well as any (being a Prince repleniſhed with the Spirit of God) or elſe he had not called them to thoſe imployments which the Scripture ſpeaks of.

43. Thus hath the King performed his duty, we muſt next do ours; and pay our thankfulneſs to God on the *knees of our hearts*, for the advancement of our *David* to the Throne of his Fathers; and, thereby giving us ſuch a fair and bleſſed Sun-ſhine after a long *Egyptian* darkneſs, and ſo miraculous a calm upon the back of that moſt dreadful intermixture of Thunder and Lightning (the roaring of the Cannons, and the burning of Towns), which was never equalled

equalled in this Nation. Which as it ought to be our duty to the laſt day of our lives; ſo, more particularly of this day, which by the Piety of the State hath been ſet apart for the Celebration, for the commemorating, of that kindneſs, that *marvellous great* kindneſs which he hath ſhewed to us, and to his Anointed, in the chief City of our Nation, the *abſtract* or *Epitomie* of the whole, as before was ſaid. Such *Feſtivals* as theſe come not within the cenſure of our nicer *ſpirits*: Thoſe which have quarrelled at the reſt, the *Feſtivals* of *Chriſt*, and his Apoſtles, and his Virgin Mother; do yet allow of *Feriæ repentinæ, & ex re natâ inſtitutæ*, as they pleaſe to phraſe it: Such as are inſtituted and ordained upon new Emergencies. If any thing diſpleaſe them in it, it is the ſetling of it by a Law to be made perpetual; to be a day of Thankfulneſs and Commemoration to ſucceeding Ages. Which being the adding of a new to the ancient Feſtivals, may ſpur on thoſe which are in eminent place and power, to rejoyn the old Feſtivals to the new, and cauſe them both to be obſerved with ſuch Chriſtian Piety, that all men laying aſide their Trades and profane Imployments, may diligently repair to their Pariſh Churches, to ſet forth *God's moſt worthy praiſe, to hear his moſt holy Word, and to ask thoſe things which be requiſite and neceſſary both for the body and the Soul*, according to the Laws and Statutes in that caſe provided. But, as for this particular day, it is to be obſerved as our Feaſt of *Purim*, in memory of our deliverance from the hands of *Haman*, and *Haman*'s being hanged upon the Gallouſe of his own preparing, together with his *ten ſons* (mark the number well) all executed by

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the Common Hang-man on the same account. A day of praising God in our Publique Churches, of Feasting and Rejoycing in our private Houses, of Joy and Triumphs in our Streets; A day to be observed with all due Solemnity, as being the Birth-day of the King and the Kingdom too.

44. And so it cannot choose but do, if we look back upon the miseries of the former Tyranny, as well in our Spiritual Concernments as our Civil Rights. And then reflect upon this Day as it was celebrated by all sorts of People at the King's Reduction. And first, if we take notice of the miseries of the times preceding in reference to *Spiritual matters*, we may observe our Publique Liturgie disgraced, and at last discharged, to make way for the rash, seditious, and inconsiderate evaporations of those turbulent spirits, whose very Prayers, in fine, were turned into Sin: The Pulpits every where left open to all sorts of *Mechanicks*; and either no Priests made at all, or, none but such as were of *Jeroboam*'s making, *Priests of the lowest of the People*; abhorring *Idols* made a colour for committing *Sacriledge*, such *Sacriledges* too as seldom or never had been heard of amongst the *Gentiles*; *Pictures* and *Images* in Church-windows (retained for Ornaments till this day in the *Lutheran* Churches) defaced on purpose, for the ostentation of a swifter *Zeal*, than *could keep company* with *Knowledge*. But, in the mean time, such a *worshipping of Imaginations* advanced and countenanced as seemed no less destructive to all *Christian Piety*, than the *worship of Images*; and, in a word, all the exploded Heresies of the *elder times* revived, and justified, without reproach to them that did it; to the

displeasure of Almighty God, the dishonour of the Church, the grief of all good men, and the shame of the Nation. Nor did we speed much better in our *Civil Rights*, in reference to that *liberty* and *property*, which seems peculiar in a manner to the *English* Subjects. *Quocunque aspiceres, luctus gemitus que sonabant*, in the Poets language. No news in any of our Streets, but that of leading men into fresh captivity; nor Musick to be heard in our private Houses, but the sighs, groans, and cries of afflicted people, who either suffered in themselves, or their friends and kindred. Our persons haled unto the prisons, and our heads to the block; our children born to bondage, and brought up to servitude, our goods taken from us, and exposed to sale; all our Lands either held in *villenage*; or, which was worse, *ad voluntatem Domini*, during the will and pleasure only of our mighty Landlords. Such a confusion in the City, such spoils and rapines in the Countrey, and such oppressions in all places under their command; that greater miseries never fell upon God's own people in those wretched times, in which there was *no King in Israel*.

46. To put an end to which misfortunes, God brings the King unto his Throne, as upon this day; and brings him to his Throne after such a manner, as makes it seem all-miracle in the eyes of Christendom. When first, like *Noah's Dove* in the book of *Genesis*, he left the *Ark* of his retreat and preservation, that he might see whether the *waters were asswaged from the face of the earth*, he found no resting place for the *soles of his feet*; but when he took his second flight, and came next amongst us, and brought an *Olive leaf* in his mouth, to

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be a Pledge of Peace and Reconciliation betwixt him and his people, he made his coming moſt agreeable to thoſe very men, who before moſt feared it. A coming ſo agreeable to all ſorts of people, that never King was entertained with more ſigns of joy, or welcomed with a greater concourſe of his faithful Subjects; all of them with *Te Deum* in their mouths, and the *Magnificat* in their hearts; old women being as buſie at their *Benedicite's*, in their dark retreats, as Children were at *Hoſanna's* in the wayes and fields. *The mountains skippe like Rams, and the little hils like young Sheep*, as he paſſed along; the Trees bowed down their heads to ſalute their King; and the glad earth, rejoyced to become his footſtool. But when he came within the view of the *Royal City*, Good God! what infinite throngs of people did run out to ſee him? With what a gallant equipage did the Nobility and Gentry ſet forth to meet him. Never did *England* ſee it ſelf ſo glorious as upon that day, nor *old Rome* ſo magnificent in her ſtatelieſt Triumphs, as our great City then appeared in the eyes of thoſe, who flocked from all parts of the Kingdom in ſuch infinite numbers, that *London* could no more be called the *abſtract* or *epitome* of the Realm of *England*, but the Realm it ſelf.

47. Incouraged with which general Welcome, he hath received here (here in this Church, he hath received) his laſt *Anoynting*, to the great joy of all his true and faithful Subjects; who once again repaired to our Capital City, but in greater multitudes, that by their quality, numbers, and external Gallantry, they might expreſs their good affections, and add ſome new Luſtre to the accuſtomed Pomp and Splendour of the

*Coronation*. The Pomp and Splendour of which day, is not to be described by a readier pen than I am able to pretend to; nor to be equalled by any other in the times preceding, but only by the glorious day of the Kings *Reduction*; of which we may affirm with the Court Historian, though with no such flattery, *Lætitiam illius diei, concursum totius civitatis, & vim pene inferentium cœlo manus, &c.* What pen is able to express the Triumphs of those two great dayes, when all the bravery of the Nation seemed to be powred into the City, and the whole City emptied into some few streets, the windows in those streets to be glased with eyes, the houses in a maner to be tyled with men; and all the people in the streets, the windowes and the house tops also, ingeminating and regeminating this most joyful acclamation, *God save the King*.

48. For which great mercies, and the rest of this glorious day, let us sing our *Benedictus* also, to the Lord our God: *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a mighty salvation for us in the house of his servant David*. To which Immortal and Invisible God, the Almighty Father; and to the Honorable, true and only Son, the Lamb that sits upon the Throne; and to the Holy Ghost the Comforter; Let us ascribe, as we are bound, all Majesty, Might, Praise, Power, and Glory, from this time forth for ever more. And let all the people say, *Amen*.

THE END.

## Thursday the 9th of May.

ORdered that the Speaker do give the Reverend Father in God, the Lord Bishop of Down, the thanks of this House for his yesterdaies paines, and that he desire him to print his Sermon.

*John Keating Cler. Parl.*

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## 11. die Maii 1661.

ORdered that Sir Theophilus Jones Knight, Marcus Trevor Esq; Sir William Domvile Knight his Majesties Attorney General, and Richard Kirle Esq; be, and are hereby appointed, a Committee to return thanks unto the Lord Bishop of Down for his Sermon preached on Wednesday last unto the Lords Justices, and Lords Spiritual and Temporal, whereunto the House of Commons were invited; and that they desire his Lordship from this House to cause the same to be forthwith printed and published.

*Copia Vera.*

Ex. per Philip Ferkeley Cler. Dom. Com.

## *Thurſday the* 9th *of* May.

ORdered that the Speaker do give the Reverend Father in God, the Lord Biſhop of *Down*, the thanks of this Houſe for his yeſterdaies paines, and that he deſire him to print his Sermon.

*John Keating* Cler. Parl.

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## 11. *die* Maii 1661.

ORdered that Sir *Theophilus Jones* Knight, *Marcus Trever* Eſq; Sir *William Domvile* Knt his Majeſties Attorney General, and *Kirle* Eſq; be, and are hereby appointed, a Committee to return thanks unto the Lord Biſhop of *Down* for his Sermon preached on *Wedneſday* laſt unto the Lords Juſtices, and Lords Spiritual and Temporal, whereunto the Houſe of Commons were invited; and that they deſire his Lordſhip from this Houſe to cauſe the ſame to be forthwith printed and publiſhed.

*Copia Vera.*

Ex. per *Philip Ferneley* Cler. Dom. Com.

19130